DOCUMENT RESUME

ED 360 977 IR 054 658

AUTHOR Patton, Gayle A.
TITLE Bookmobile Service and the Amish Community in Holmes County, Ohio: A Case Study.
PUB DATE Aug 93
NOTE 69p.; Master's Research Paper, Kent State University.
PUB TYPE Dissertations/Theses - Masters Theses (042) -- Tests/Evaluation Instruments (160)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Amish; *Bookmobiles; Case Studies; Community Influence; Elementary Secondary Education; Ethnic Groups; Interviews; Librarians; Library Collection Development; *Library Extension; Library Surveys; Mobile Educational Services; *Outreach Programs; Parochial Schools; *Public Libraries; *Reading Interests; Users (Information); Use Studies
IDENTIFIERS Ohio (Holmes County)

ABSTRACT

The operations of the bookmobile program of the Holmes County (Ohio) Public Library serving the Amish community were explored and observed. The Amish community comprises 40 percent of the entire population of Holmes County. Reading interests of the Amish using the bookmobile are analyzed informally to determine whether bookmobile services are playing an active role for this ethnic group. Information provided by the outreach/bookmobile librarian indicated the number of stops per week, the time spent at each, the circulation, and special needs of the community. The researcher rode on the bookmobile unit for one week and interviewed several community members, including two bishops and a community parochial school teacher. The bookmobile is used significantly by parts of the Amish community and provides a valuable service for its Amish constituents. The success of the service is largely due to the sensitivity and dedication of the bookmobile staff. The biggest issue facing the county bookmobile is collection development. Many books that the Amish love are no longer in print. The Amish are extremely specific about what they choose to read, and if the bookmobile does not supply these materials, its services will not be used. Appendixes contain a map of the area, a user survey, and a circulation chart. (Contains 22 references.) (SLD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 360 977

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

BOOKMOBILE SERVICE AND THE AMISH COMMUNITY IN HOLMES COUNTY, OHIO: A CASE STUDY

A Master's Research paper submitted to the Kent State University School of Library and Information Science in partial fulfillment of the requirements for the degree Master of Library Science

by

Gayle A. Patton

August, 1993

1205485

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Gayle A. Patton

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

ABSTRACT

Amish culture remains an enigma to twentieth century American society. Who are the Amish? The Amish are referred to as a "community people." They have combined much of the past into their communities, specifically in their manner of worship, fashion of dress, distinct language, and refusal of modern technology. The Amish way of life is not that it is so strict but that it is simple.

The purpose of this case study was to explore and observe the operations of the Holmes County Public Library's bookmobile program serving the Amish community. The research informally analyzes Amish reading interests on the bookmobile: the major thrust of this particular study was to determine whether bookmobile service is playing an active, viable role to this unique ethnic group.

It is disclosed through this study that the bookmobile is utilized significantly by parts of the Amish community, and that it provides a viable service to its Amish constituents. The success of this service is largely due to the sensitivity and dedication of the bookmobile staff.

The biggest issue facing the Holmes County bookmobile is collection development; relatedly, many books that the Amish dearly love are no longer available in print. Amish are extremely specific about what they choose to read; if the bookmobile does not supply them with the materials they want, bookmobile service for this anomalous group will be defunct.

The value of bookmobile service to the Amish people in Holmes County, Ohio is indescribable.

Master's Research paper by

Gayle A. Patton

B.A., Bowling Green State University, 1974

M.L.S., Kent State University, 1993

Approved by

Adviser Lois Buttlar Date June 24, 1993

TABLE OF CONTENTS

CHAPTER I.

Introduction..... 1

Purpose of the Study..... 5

Limitations of the Study..... 5

Definition of Terms..... 5

CHAPTER II.

Review of the Literature..... 6

CHAPTER III.

Methodology..... 12

CHAPTER IV.

Data Gathering:

Day 1..... 18

Day 2..... 23

Day 3..... 27

Day 4..... 30

Day 5..... 33

Day 6..... 37

Day 7..... 40

Data Analysis..... 47

CHAPTER V.

Conclusions..... 49

APPENDIX..... 51

ENDNOTES..... 58

BIBLIOGRAPHY..... 60

CHAPTER I.

INTRODUCTION

Amish culture remains an enigma to twentieth century American society. Who are the Amish? A brief historical overview of this anomalous group is warranted for clearer understanding and refinement.

Jacob Ammann was a young Swiss Mennonite elder from the Alsace region. He felt his church was being deprived of its purity. In 1693, Jacob severed his ties with his brethren, thus forming a new Christian fellowship. Amman's followers were called the "Amish."

> The Amish were among the early Germanic settlers in William Penn's woods, or Pennsylvania. They originated in the Anabaptist movement (1525-1536) which gave rise to several Christian communities that survive to this day: the Hutterites of Austria, and the Swiss Brethren. The Amish are a branch of the Swiss group, taking their name for Elder Jacob Ammann (in 1697), who stood for conserving traditions and separation from a world to a greater extent than other Anabaptist groups. [1]

General persecution from the Mennonites caused the Amish to flee Europe and come to North America. Between fifty and one hundred Amish families arrived in America between 1730 and 1770. Immediately following this period, association with the Indians and just with being landowners contributed to the endangerment of Amish cohesiveness. A second major phase of migration to America occurred between 1815 and 1860; most of these Amish settled further west. Large scale colonization

occurred in Ohio, Pennsylvania, and Indiana.

> The original immigrants settled in Berks, Chester, and Lancaster counties in southeastern Pennsylvania. They arrived in Ohio by 1808, in Indiana by 1839, and in Iowa by 1840.[2]

During 1809-1810, a group of Amish Mennonites from eastern Pennsylvania crossed the Alleghenies and made the first settlement of people of their faith in Ohio near the present village of Sugarcreek in Tuscarawas County near the Holmes County line. Thus began the settlement of the Amish people to the area. To date, the Ohio Amish community now comprises forty percent of the county's entire population.

The Amish are referred to as a "community people." They have combined much of the past into their communities, specifically in their manner of worship, fashion of dress, distinct language, and refusal of modern technology.

> The Amish do not live in isolated colonies, villages, or compounds. They are scattered throughout the countryside, around rural towns...The Amish are not a commune, but a religious community constituting a subculture in America. They represent a community of 'one mind,' and discipline, and 'one body.'[3]

The Amish way of life is not that it is so strict but that it is simple. The main principle of Amish belief is that all things must be utilitarian. For instance, clothing is for covering, and not for embellishment. Guided by the tenets of the church, if the Amish person sees or experience something that they know is not good spiritually, then he/she will discipline themselves to do without.

As John A. Hostetler states in his classic work Amish

Society: "Central to Amish life is a heritage of common sentiments. The reverence for things biblical is governed by a set of attitudes, a respect for the slowness of pace, and by common expectations that have stood for generations."[4] Old Order Amish ban the use of electricity and automobiles. Overall characteristic trademarks associated with the Amish include low degree of mobility, very traditional, conservative, and apolitical; their chief financial mainstay is in self sufficient farming.

Do Amish value the public library and more specifically is bookmobile service providing the Amish with adequate resources and appropriate reading materials? How effective is bookmobile service in visiting Amish public and parochial schools in the county? Is there a difference in what the students want to read between these two divergent ways of educating Amish children? Is reading even important?

Background of the Study

Amish reading patterns and interests are a direct continuation of their succinct views of learning and education. Merle Good states in Who are the Amish? that the Amish are not against education as such. They are cautious, however, about the influence and tone of the so called "progressive education of large consolidated schools. Learning and wisdom are important values."[5] Historically emphasized in the Amish family is that learning occurs within the home and community. Both adults and children

continue to acquire information from the friends they associate with, their parents and elders, and from the way they live. As Levi Miller states: "The community and the home teach cooperation, humility, honesty, hard work, respect for the elderly, nonretaliation, Pennsylvanian German, being a people, and knowing the Anabaptist and Bible stories."[6] Formal learning is limited to an eighth grade education with emphasis on shared knowledge and the nobility of tradition rather than change. The curriculum stresses "honesty, thrift, purity, love and cooperation"[7] and is as vital a component to the educational context as reading, writing, and arithmetic. School aids the Amish child to become part of his or her community and to remain within the community; it supports the values taught in the family. Given this prescribed view of learning, it is no puzzlement that the Amish are generally opposed to book learning, except for the Bible and particular religious works. Taking this concept one step further to include libraries, Jerome K. Miller and William Aguilar address the issue in "Public Library Use by Members of the Old Order Amish Faith":

> If this avoidance of book learning were not sufficient cause for avoiding libraries, the Amish ordinances (rules) also emphasize 'separation' from the nonbelieving world and from government. In as much as public libraries are administered by non-Amish people and are tax supported government agencies, that might be sufficient cause to prohibit or discourage their use.[8]

At this point it must also be noted that the Bishop of this particular church group determines what the Amish read or cannot read. There are many different sects, and each one is

headed by a different Bishop.

Purpose of the Study

The purpose of the study is to explore and observe the operations of the Holmes County Public Library's bookmobile program serving the Amish community. The research informally analyzes Amish reading interests on the bookmobile; the major thrust of this particular case study is to determine whether bookmobile service is playing an active, viable role to this unique ethnic group.

Limitations of the Study

This case study will be limited specifically to bookmobile service running in the central and eastern sections of Holmes County, Ohio. Patrons observed are exclusively of Amish descent. Therefore, findings are not necessarily generalizable to all Amish communities.

Definition of Terms

Bookmobile- any vehicle operated by a public library system that takes books out of a library building, and makes them accessible to areas where people live for the main purpose of allowing people to select their reading materials.

Because of this self imposed isolation of the Amish community, little information is known about the members' reading habits and use of the public library. The mission of the public library is to serve the local community members, but in order to do this effectively it must have adequate data for making collection, programming, and other service decisions.

CHAPTER II.

REVIEW OF THE LITERATURE

Eleanor Brown defines a bookmobile as "books in motion."[9] Bookmobile service was established before the turn of the century. Pack mules and horsedrawn wagons were early means of providing book service to rural areas. "The first house-to house bookmobile service was instituted in 1916 by the Plainfield Public Library, Plainfield, Indiana."[10] Bookmobile services to urban areas began around 1933 as a part of the outreach program of the New York Public Library. LSA of 1956 and LSCA of 1959 provided much needed monies for the further procurement of projects involving bookmobiles. The culmination of bookmobile utilization came in the early 1970s.

A current search of Library Literature and Library and Information Science Abstracts disclosed an abundance of articles concerning bookmobiles. Much of the literature found was not germane to the researcher's specific topic; however, a few prime sources were located in addition to those with the focus on the rural bookmobile as a success story.

A most recent offering to bookmobile literature is The Book Stops Here: New Directions in Bookmobile Service, edited by Catherine Suyak Alloway. This 1990 monograph is a collection of essays and is divided into four distinct

sections: In Defense of Bookmobiles, Mobile Service Administration, Keep on Rollin'--Mobile Vehicles and Equipment, and Beyond the Bookmobile--Service Plus.

Carol Hole's essay subdivides rural stops into four categories: 'small towns,' 'settlements,' 'house to house,' and 'very rural areas.'[11] Stops should be made in neutral territory where the patron would not feel threatened--ideally a location where the greatest amount of patrons can use the service.

Diana Berry comments in "Creativity and Mobile Services" that:

> Bookmobile service can be operated as a valid and worthwhile service with its own merits and not as a temporary measure. The size and services available vary, but the basis for success lies in the personalized service rendered, giving access to specific resources of the library.[12]

Ed Klee's essay suggests that rural bookmobile librarians face obstacles including low density populations, patrons with lower educational degrees, and restrictive budgeting allowances. Despite the various impediments, the bookmobile remains a credible means for extensive service to the rural community. According to Klee, "The rural bookmobile with a viable service and a committed staff is a success story just waiting to be told."[13]

An earlier comprehensive look into bookmobile information that must be cited is Eleanor Brown's Bookmobiles and Bookmobile Service. The researcher places this book second because significant progress had been made since 1967 (most

notably in the technology arena); however, Brown covers all aspects of bookmobiling in depth. Brown's book is an instrumental source to be used as a comparison tool for future trends in bookmobiles. She says:

> Specialized vehicles tailored for use in audiovisual centers, carrying books, phonograph records, films, magazines, pamphlets, players, tape and tape recorders, record players, projector equipment, and portable TV will be developed and used more widely, both for public library service and school service in consolidate rural districts. Such a bookmobile now serves the Choctaw Indian Schools in Mississippi.[14]

Irma Walker shares an endearing adventure in Hibbing, Minnesota's new "bookbus,"[15] riding through the wilderness getting to the rural folk. "The Book Peddlar Glorified," dated February 1920, is cited because of its charm in revealing that "some of our rural library patrons seem determined to enjoy our service."[16] Walker contends that the "warm human personal interest of bus librarian, no doubt is the means of translating the cold written word to throbbing life to her patrons, and her weekly coming a point of contact with outside interests."[17]

John Philip describes bookmobile services in Ohio. "No Bits, No Bytes, but Plenty of Library Service: Bookmobiles in Ohio" uses Washington County, Ohio as an example (it being a relatively rural area). Philip demonstrated that eighty percent of those persons using the bookmobile travelled less than a mile to reach the service area. Furthermore, he attempts to assuage the perception that bookmobile services are not professional in scope. Additionally, he suggests that

"rural residents prefer, and are only comfortable with, services that reflect informality. Bookmobile services offer that informal appearance...Service must be taken to them and must be as non-threatening as possible."[18]

Bernard Vavrek, coordinator of the Center for the Study of Rural Librarianship (CSRL), combines data from four national surveys conducted between 1985-1987. Samples, averaging between 175-250 libraries, were taken from a directory of bookmobilists, in addition to others supplied by CSRL researchers. Vavrek concluded that bookmobiles provide a unique service, especially to rural patrons. There appears to be no overlap between those using bookmobile service versus those taking advantage of books by mail, or the main library facility. The enclosed questionnaire in this article done by Mr. Vavrek concludes that "bookmobiles are a driving force in servicing library needs of rural patrons."[19]

The entire May 1992 issue of Wilson Library Bulletin focuses upon bookmobiles. None of the articles specifically encompasses the rural bookmobile, yet they all recognize the simple yet rich truth that bookmobiles continue playing a significant role in supplying a valuable library service, urban and rural.

Amish Reading Patterns and Usage

What sort of reading goes on in the Amish community? The Bible is the most universal title, for it is "the basis of the the ethic that compels the Amish to live as they do."[20]

One Amish writer suggests that suitable reading matter would be contained in that which would help a person "in making a living or getting along in life."[21] Typically, Amish families select reading materials published by their own people: Heritage, Good Books, and Pathway Publishing to name a few. These materials are not necessarily religious in theme, but do teach moral values and virtues. Characteristically of agricultural economy, the Amish are more interested in nonfictional accounts than in fictional ones, and the fiction that is read is commonly of the historical type where stories are based upon fact. "The Amish adults request how-to and repair manuals, books on tools, medical books, natural childbirth, breastfeeding, and Foxfire books. The young children enjoy books on animals, especially horses." [22]

"Specific themes that recur in Amish reading fare include those that center primarily on the land, farm and home topics, pioneers, biographies, historical materials, and light romances. They also enjoy books of simple poetry." [23]

Amish are not permitted books dealing with magic and myths, Halloween stories, whodunits, nor comic books, fairy tales, "any items containing grotesque art, and any books that glorify nationalism, militarism, or modern technology."[24] "The inclination toward fact rather than fiction has its roots in acceptance of biblical knowledge over modern scientific knowledge."[25] Therefore, evolution principles will never be found in Amish writings.

Interestingly, many adults read children's books like those written by Laura Ingalls Wilder, Joseph Altschuler, and Boyleston's Sue Barton series: Grace Livingston Hill and Janette Oke are other heavily read authors.[26]

Amish clearly have reading preferences. The articles read about Amish reading habits suggest that the librarian needs to leave things as they are, thus avoiding the confrontation of exposing Amish library patrons to worldly reading habits.

CHAPTER III.

METHODOLOGY

Informal interview and observation logged in daily diary entries were the main research method of this case study. Talking with the outreach/bookmobile librarian afforded this researcher general knowledge of:

--number of stops per week, per month

--time spent at each stop

--bookmobile circulation statistics (what percentage constitutes Amish usage)

--Amish school visits vs community/neighborhood visitation

--special needs (renewals, ILL)

--bookmobile schedule changes

Understanding routine procedures set the foundation for this researcher's week long ride on the unit.

Additionally, this researcher was given the opportunity to schedule informal interviews with various segments of the Amish community. Two Amish bishops within the county agreed to speak on reading and bookmobiles: one from the Old Order and the other from the New Order. This conversation came about as a result of the researcher's having a past co-worker/writer friend who has been 'accepted' into the Amish

community making the connections/ arrangements. The researcher also had a dinner engagement with a middle aged Amish woman (an avid reader), who wanted to share her thoughts on the importance of reading in addition to the types of materials that should be exclusively read. A teacher in the Amish parochial school setting heard about the researcher's project and wanted to set a time to express his strong opinions on reading resources in relation to bookmobile service. Lastly, riding exclusively Amish runs on the bookmobile gave the researcher the opportunity to talk with various students, teachers, and administrators. A legal pad was permitted by all participants; the persons directly involved in the project wanted the researcher to take direct quotes, making sure their message was heard.

This researcher's diary is written in narrative form and will follow in calendar order of both the bookmobile riding and informal conversations as they occurred. First person "I" and "we" is used in the following diary entries, and written in primarily present tense. An informal style of writing pervades. It must be noted that some entries are longer and written in more detail than others; the beginning days of data gathering brought succinct observations, with more specific mention given to authors and titles of books checked out by Amish patrons. As repetitions and patterns surfaced, less was logged.

Visual descriptions, aside comments that we made, and incidents that occurred during the course of events of this research paper are included. It definitely enhances this

researcher's overall picture of the truly unique clientele that the Holmes County bookmobile serves. In order to meet the needs of the Amish reading community, allowances are seen that deviate from firm ALA practices and procedures. A map showing the county areas covered in the researcher's diary entries is located in Appendix A.

A questionnaire for use while riding the bookmobile was never a consideration. In 1991, Director Croft was involved in a national survey conducted by Bernard Vavrek, Director of the Center for the Study of Rural Librarianship. This survey was filled out exclusively by Amish patrons in the Holmes County public library system. Local results of this bookmobile survey is cited in Appendix B. Director Croft was adamant she did not want her Amish patrons being encumbered with another survey/questionnaire so soon.

While on the bookmobile, this researcher was given the "hands on" experience of checking out all of the materials to the patrons. The researcher could visibly see and touch the materials being checked out, and estimate the age of the patrons. Additionally, this researcher tallied the daily statistics: it was an ideal opportunity to see by sheer numbers how valuable bookmobile service was to this unique clientele.

Appendix C contains a random sample done over a two-day period in 1992, illustrating the types of materials reaping the highest demand on the bookmobile. Studying all of the research done prior to the researcher's data gathering on the bookmobile provided a solid overview in basic trends that

might be observed.

Amish do not make good research participants. Those who choose to be verbally cooperative reflect a possible liberal bias; facts and statistics received may not be valid. This researcher strongly believes that extreme care should be taken not to intrude on the Amish.

CHAPTER IV.

FINDINGS

The Holmes County Public Library bookmobile has a 1993 operating budget of $25,000. Collection size totals 5,000 titles; however the bus, at any given time, holds up to 4,000 volumes (books and periodicals). Religious/ inspirational fiction titles often warrant two copies; picture books and juvenile fiction frequently require three to four copies, depending upon request and usage. Much is purchased in paperback, and given 'QC' (quick cataloging) status; this allows quicker turnaround time from ordering to patron usage. The bookmobile staff does have the opportunity to pull books from the main library in Millersburg to supplement their own resources as well as serving patron requests (ILL). Total distance travelled by the bookmobile in 1992 was 6,444 miles.

School stops are exclusively in the eastern end of the county; the West Holmes School district discontinued bookmobile service in 1987. Schools are frequented once a month, with approximately 85% of the bookmobile runs going to Amish parochial and public schools. There the children take out reading materials, often accompanied by and with the approval of their teacher. Crate service (school loans) is also

available to those teachers that prefer to select the materials going into their classrooms. No programming is done on the bookmobile at this time.

The bookmobile is staffed by two full time employees. Gary Stutzman (five-year employee), the driver, was born and raised in Holmes County; as later evidenced, this becomes instrumental to the success of the bookmobile stops serving the Amish. Gary drives, checks out materials to the patrons, and is the unofficial initial liaison between the various staff and school administrators and the main library. Virginia Stinson (four-year employee) checks in all of the returning items, oversees circulation records, overdues, and generally most of the paperwork. Both Gary and Virginia service the patrons, shelve the materials, and upkeep the vehicle.

Claudia Zimmerman is the outreach librarian, managing bookmobile service for the entire library system. She is responsible for scheduling the bookmobile route, buying the materials, and assessing the value of bookmobile services. Statistically speaking (as a result of the researcher's recent meeting with Mrs. Zimmerman), there are forty-eight bookmobile school stops each month during the regular school year; only three of that total number are non-Amish, and the forty of the forty-five Amish schools visited are parochial (one room schoolhouses); five are Amish public. Additionally, a total of fifty-four stops is made by the bookmobile each month

(all in a four-week rotation: summer months reduce the routes a bit with forty-seven stops; these are not school oriented but located at sites such as crossroads, residences, and businesses). This means that of the entire bookmobile service, only six stops are non-Amish. Of the entire bookmobile schedule, only two stops are made in the western part of Holmes County. It was commented that the difference in the mobilities of the communities was part of the reason for the light coverage. Future plans do include a resurgence of outreach services to be offered to the residents living in the western end of Holmes County.

Day 1--Thursday, February 25, 1993

I am told by Gary as I step on the bookmobile for my first day gathering data that "this day's run would be heading into one of the most primitive areas in the county that the bookmobile served." Unless I choose to use outhouse facilities, I'd better refrain from drinking many beverages.

Leepers School (parochial), TR 601, 8:45-10:30am--

Gary drives into the culvert to get the vehicle off the township road; as we drive up, many of the children are outside playing baseball. Leepers School is one of the dozens of parochial schools that the Holmes County bookmobile serves. All parochial schools are grades K-8, all taught by one teacher. It is usually a young Amish girl, in a transitional period in her life: turnover is great for parochial school teachers. When girls get married, they leave their job and

stay at home to have children and raise the family. Parochial schools are supported by the Amish in the particular area it serves. The school is governed by a committee chosen within the church district (generally consists of three to four men); they select and purchase the textbooks and pay the teacher. All expenses are funded by the families in the church district. The teacher has an eighth grade education.

As the children board the bookmobile, they instantly are inquisitive about me; they stare a lot but are extremely quiet. As both boys and girls of all ages are on this extremely narrow bookmobile, I know I could hear a pin drop.

Most of the children check out fiction titles; popular series include American Girl, Animal Inn, Angel Park All Stars, Mandie, Laura Ingalls Wilder and the Indiana Jones Chronicles. Juvenile nonfiction circulating titles serving as examples include Ways to Serve It (canning and preserving), Let's Learn Italian Picture Dictionary, Insects, Story of Jim Thorpe, I Can Be A Reporter, (part of an occupational series called 'I Can Be A _____'). Adult authors circulating are exclusively fiction: Zane Grey, Grace Livingstone Hill, June Bacher, Mrs. Cleon Martin's The Pineapple Quilt. One little girl asks me shyly "if I am going to take over?" I assure her that Gary and Virginia will still be the librarians, and that I was only a guest. Other than this query, I would get smiles and "Hi," and that was all the children wanted to communicate with me.

As the young people return to their classroom, and we restock the shelves for our next stop, Gary comments that the library books are commonly passed between friends in the community. One title might be read by four to five persons, and will very often turn up at the other end of the county.

In an hour and forty-five minutes (minus fifteen minutes on either side to get ready for the children), a healthy circulation occurs. A total of 157 items are checked out--116 juvenile and 41 adult. No student checked out less than three books. I am very surprised by the "almost grabbing" sensation the kids seem to have in quickly finding materials they want to read.

Springwood School (parochial), TR 604, 10:45-11:30am--

This is a quick stop; only the older children check out any books. I am told later that this is normal procedure at this particular school--that the older children select and check out books for the younger children.

Dorothy Hamilton is a popular author on this run, as is Lewis B. Miller. The titles in the Fort Blocker Boys series (first printed in 1912) are also favorites. No adult books are checked out; sixty-three juvenile titles circulated with a healthy number of nonfiction going out (e.g. I Can Be A Salesperson, The Amazon, a biography of Chuck Yeager).

Gary comments that there is no fixed classroom setting at the parochial schools. The bookmobile tries to stay on schedule, but if it falls behind and arrives late, the schools

really don't seem to mind. I have yet to see a teacher.

Pleasant View School (parochial), CR 235, Noon-1:15pm--

Once again I am finding this school stop is predominately older children (mostly boys). A young girl is asking Gary where the Pathway books are (this is a Mennonite publisher that prints religious/inspirational fiction titles). An older boy checks out Heidi Grows Up, which I am thinking is somewhat of an unlikely selection for a young boy. Also of curiosity is a student who checks out Ryan White's Story. I wonder if he knows who Ryan White is, and how much knowledge/ information Amish children are given on a topic like AIDS. The teacher is on this run and checks out a great deal of books; however, I don't see her checking over the kids' selections.

A sizable circulation is logged....98 books checked out in an hour/ 77 juvenile and 21 adult. I wasn't able to make a head count but there couldn't have been more than ten to eleven kids on the bookmobile (in addition to the teacher); I now begin to realize how voracious Amish reading appetites are. Gary tells me that it is common to find this at the parochial school setting; children will check out a large amount of materials for others in their family.

Oak Grove School (parochial), TR 610, 1:30-3pm--

This is the first stop of the day that I observe more chatter amongst the children. They are discussing book titles with one another, and asking Gary where all the Louie

L'amour and Bodie Thoene books are. It is at this time that I see Gary's infamous "stash" closet. Located at the back of the bookmobile it is most often used in the mid afternoon hours when shelved book selection of the more frequently asked items are gone. Gary keeps a hidden reserve of duplicate copies of the 'hot' Amish reading titles; as they all crowd around him, excited to see what he brings out of the closet, I smile.

Additionally, I observe the kids taking more time in their book selections; not the quick grabbing seen earlier. This group of students is predominately older girls (grades 7-8), with a few younger children peppered in. The children overall seem more aggressive and talkative; some even hum as they pick out their books.

Gone With The Wind is checked out, as is a lot of L'amour, and the Billy and Blaze series. The Amish girls seem to enjoy cowboy, western, and pioneer theme books as much as the boys do. I am also surprised to check out a Janet Dailey novel to a girl; with more contemporary themes and language employed, I assumed that type of fiction reading was forbidden. No teacher came aboard for this particular visit. A total of 109 books circulated, with more adult titles going out proportionately than at the other school stops made this day (45 adult/64 juvenile).

Bowman's Tractor, CR 235, 3:10-3:30pm--

This stop is a quick one on the way back to Millersburg.

As we pull into the driveway of this business, Virginia tells me it's on the route to accommodate a few young adults who graduated from parochial school a few years ago and are still interested in reading. Three young patrons come on; all are very quiet and quickly circulate an additional twenty-nine books (a whopping ten books per person). They all ask Gary for specific titles, and reserve requests are made.

The end of my first day riding the bookmobile is more draining that I could ever have imagined. The work is intense, yet the day flies by. These five stops netted a circulation of 469. After the bookmobile returns to Millersburg, Gary and Virginia drop me off; they need to gas up for 'tomorrow.' Additionally, they will have another hour or so back at the main library to restock and reshelve items on the bookmobile, getting cards in order of the items that circulated today, and finish cleaning up. At the end of my first day, I know it takes a special type of person to do this job on a daily basis.

Day 2, Thursday, February 25, 1993

Gary explains to me that there are five Amish public schools in the county: Mt. Hope, Chestnut Ridge, Wise School, Charm School (grades 1-4), and Flat Ridge (grades 5-8). The non-Amish teachers are college educated. The Amish students are exposed to videos, and music, receiving all of the public school curriculum: textbooks are chosen by the state of Ohio

instead of the church district. Kids are also on a public school schedule, whereas parochial school schedules are individually different. Gary says I will see a marked difference in the kids at this school over those I observed on Day 1.

Mt. Hope School (Amish public), SR 241, 8:30am-2pm--

Because of the size of the school (K-8), we are here most of the day. The breakdown of the day is as follows:

8:45-9:15	Readiness (similar to Kindergarten)
9:15-9:45	Grade 7
9:45-10:15	Grades 5 & 6
10:15-10:45	Grade 8T (teacher's initials)
10:45-11:00	Break
11:00-11:30	Grades 3 & 4
11:30-12:30	Lunch Break
12:30-1:00	Grades 1 & 2
1:00-1:30	Break
1:30-2:00	Grade 8H (teacher's initials)

My day will be a busy one as it means scurrying after each class leaves to mop the floors, stock shelves, check in books, and put books on display. Gary is worried that we don't have enough Nancy Drew, Hardy Boys, or L'amour on board to satisfy the kids.

The Readiness class (similar to Kindergarten but with a language emphasis) is a delight. The teacher comes on the bookmobile and is most happy to talk to me; she has the students check out one book only, but they select what they like. This class is very 'chatty' to me, and certainly not disturbed by my presence. Waldo is the cherished book for which all the kids seem to be looking.

The seventh and eighth graders are somewhat rambunctious, particularly the boys. No teacher appeared with either group;

Hardy Boys, Nancy Drew and Sweet Valley High are the items most in demand. I am noticing students checking out only two books; there doesn't seem to be the same urgency to get books as I'm seeing in the parochial school setting.

The fifth and sixth graders are accompanied by their teacher and he immediately approaches me about my research (Gary has told most of the schools about my project). Paul tells me that he was Amish and educated in a one-room schoolhouse in Fryburg, and went on to get his master's degree and principal's certificate from the University of Akron. Paul's students do seek him out on book selection; he comments on appropriate reading levels and vocabulary used rather than on the content of the book.

Lunch time affords me time to take a quick tour of the school. Two things to comment on of note are: 1)the school is spotless; it is immaculately maintained with very little clutter, and 2)there is no cafeteria. I am told by the school secretary that it keeps costs down by not having one; the kids all pack their lunch.

The last group is extremely demanding eighth grade boys. They are tersely calling out for specific titles and asking Gary why they aren't on the shelves. They are very verbal with wanting Tarzan, Garfield, Fear Street (this one surprises me), and S.E. Hinton titles. I am observing an energetic group of boys, yet they are loud more to be heard and have attention drawn to them, rather than to be abusive and mean.

They are demanding, but on a different level than boys the same age at my public library. I see distinct personality and image differences between the students in Amish public versus Amish parochial school settings. The entire school circulation amounts to 463 (358 juvenile/105 adult).

Buena Vista School (parochial), CR 203, 2:45-3:15pm--

Gary drives into the culvert and sweeps snow out of the ditch so the kids can get on, and we are open for business. I am observing a very quiet group; the teacher joins the kids on the vehicle and talks only to Gary. There is once again an urgency to select materials. I am noticing more traditional titles being chosen, more hardbacks are checked out, and the condition of the books is not a criterion (at Mount Hope, students wanted newer paperbacks).

The visit to Buena Vista is brief; I observe a girl on the bookmobile whose left hand has the word "wood" printed in rows all across her hand. Gary, in his quiet, subtle manner, ambles up next to her and says, "What's the story with the hand?" The girl tells Gary that she is responsible for reminding her brother to load wood into the schoolhouse for next day's use. She is afraid she'd forget otherwise. Sixty-five books circulate in thirty minutes.

After two days of my data gathering, I am seeing the value and importance of the bookmobile driving directly to the Amish community/clientele.

Day 3, Thursday, March 4, 1993

Wise School (Amish public), SR 557, 8:30am-2:30pm--

Again, because of the size of the school, we will be here all day. The breakdown of classes is as follows:

8:30-9:15	Grades 7 & 8
9:30-10:00	Grade 2
10:00-10:45	Grade 1
10:45-11:30	Grades 5 & 6
11:45-12:30	Lunch
12:30-1:15	Grades 3 & 4

I notice that the kids are a quieter group than at Mt. Hope. The seventh and eighth grade boys take out a lot of sports fiction and biographies. The girls are particularly inquisitive about me, who I am, and why I am there.

The readiness class doesn't come on the bookmobile; a crate is taken inside for them.

Mrs. Gerber accompanies the second graders on; she tells the kids to take time in selecting their books. They leisurely browse and look at many titles before making their choices.

The fifth and sixth graders are a very vocal group and want to know why none of the Gymnastic series is on the shelf. Gary comments to me the bookmobile is not as well stocked with the items kids at this school always seem to ask for. As I watch, he resorts to the "stash" cupboard and pleases most of the children with the Babysitter's Club, Bobbsey Twins and Sweet Valley books. Gary doles them out carefully so there will be some left for the afternoon group.

During lunch time, the principal comes on board to chat

with Gary, Virginia, and me. He is returning some overdue books that had been returned to him and a note is attached to one book. It reads: "Dear Sir: We found out that you were throwing those 'Mother West Wind' books away. We will take them all. Mrs. Jacob E.M. P.S. Tell the girls."

Virginia and Gary share with me the dilemma and frustration concerning many of the books Amish parents grew up reading which they now want their children to read. Several of the authors and titles they so dearly love have not been reprinted and the few books the bookmobile still owns are in horrible condition. The Mother West Wind series was finally located in print and the titles are being ordered. Unfortunately, many of the beloved series have not been located. The following list of items illustrates their point, and are not replaceable. These books are asked about most often:

1) Bob Wells wrote Five Yard Fuller series: no additional information is known about this

2) Author Rambeau wrote a Jim Forrest series; geared for the third and fourth grade level; Jim is a forest ranger' the bookmobile has a few of these titles and they are in deplorable condition yet the kids and teachers clamor for them, not caring about the condition

3) Danny Orliss is the main character in a series Virginia and Gary couldn't remember anything more about; they are different mystery stories that take place in various countries and teach positive values

4) Marguerite deAngeli wrote Henner's Lydia in 1936, Thee, Hannah in 1940, and Lion in the Box in 1975; all are Amish stories where Pennsylvania Dutch dialect is employed in the dialogue

5) Jerry West writes the Happy Hollister series which is very similar to the Bobbsey Twins

6) Thomas E. Hinkle wrote Cinchfoot and Ringneck; western, animal themes

7) Edward Dolch did the "pleasure reading" series, as in Horse Stories, Bear Stories, Robin Hood Stories, Far East Stories, Gospel Stories, Famous Stories, et al; published by Garrard Press in the 1950s

8) Edna Walker Chandler did a series entitled Cowboy Sam and Shorty; supposedly improved reading skills as well as teach a lesson (vocabulary and word list in the back of each); published by Benefic Press

9) William Hurley wrote a Dan Frontier series of books, published in the 1960s by Benefic Press

10) Stephen Meade wrote The Long Train Rolls (1944), and Phantom of the Blockade (1962)

I am logging all of these because it demonstrates the "crisis" of popular, beloved Amish reading materials that are no longer available. Wherever reprints can be located, they are being purchased. Publishers like Good News, Herald Press, Cornerstone Books, and Harshberger Books provide clean, moral stories that are being acquired for the bookmobile collection. I am told they are not 'filling the bill'; despite their condition the Amish want the older titles to remain.

Final circulation figures for Wise School total 506--42 adult, and 464 juvenile.

I have learned a great deal today concerning the total picture of Amish reading expectations versus the delicate role the bookmobile plays in servicing their reading needs. After my third day, I am genuinely enjoying my experience.

Day 4, Wednesday, March 10, 1993, 12:45pm-- Note: (First meeting originally scheduled for February 24 but was canceled because of a funeral; one of the bishops had to preach)

I drive to Bunker Hill, and pick up "Mr. T"; he has just finished his lunch and is reading the Sugarcreek Budget when I arrive. We ride down the road to have our informal conversation in the kitchen of "Mr. R's" house. As we all sit down, we are joined by "Mr. R's" wife, who sits in a chair placed behind her husband. Both men are bishops of their church; one is of the Old Order and the other is of the New Order. Neither ever speak to their position. "Mr. T" says very little to me, so I will refer to him sporadically.

"Mr. R" is not real knowledgeable about the bookmobile. He says it used to stop at Weaver's school, but doesn't anymore. He is most eager to tell me the types of things he wants to see Amish children read: "mostly nonfiction, some fiction that's not harmful to the youth--anything that's about nature, birds, Lassie." "Mr. R" further tells me that the subject should be interesting and gives me examples such as "biographies of the presidents, and how people live in other countries." He doesn't like "the new fangled stories that are related to TV, mysteries, spooky stories, and especially no ideas that talk about spaceships or evolution--these only teach emptiness."

"Mr. R" did decide what his people could read, and he wants to make sure that the teachers and parents know what the kids can and can't read. He tells me it's important for

children to know and understand what they read. He feels that it varies in children whether they do a lot of reading or not, and tells me that his daughter was always a good reader. She never used the bookmobile, but they always took her to a religious bookstore to buy her reading materials, and that is what she is doing now as an adult. He also comments that there are a few Amish families in the county who sell used books, and that they all had 'proper' reading materials. "Mr. R" tells me at this point that he is now reading The Rise And Fall of the Roman Empire.

When we talk about bookmobile service, "Mr. R" didn't feel it was a problem or a threat, but that "it was something to keep track of." He says that "if they have good books, and are managed properly, that it was helpful to have books gathered in one area." "Mr. T" speaks up now and says that "shelf areas should be marked, to let the children know where the good books are."

"Mr. R" says that for him the emphasis will be with the parents, as far as their knowing what reading materials each family member is using. He is emphatic that "the romance books and magazines stimulating anything like that is NO!" I am surprised he tells me he assumes there is some sneak reading of the wrong stuff that goes on.

"Mrs. R" speaks to me for the first time and asks me if the bookmobile has on it any books about the "facts of life." I say I don't know; she does not feel that it should, because

"the pictures are bad, and that should be taught by the parent anyway." "Mr. R" does not like the idea of school loans for the children in the parochial school setting because "we buy and have for the children what they need."

The two men can't comment on summer reading for children; "Mrs. R" pipes in quickly with: "The three R's practiced during the school year are replaced with gardening, cooking, and sewing over the summer. They (the kids) have everything they can handle with this; reading would take up too much of their time."

Our exchange lasts approximately thirty minutes. They talk to me at length about the Galilean Home, a Christian settlement in Liberty, Kentucky that cares for abused and handicapped children from all around the world. They are more excited and animated to me about this place than they are about reading, books, or bookmobile service. "Mr. R" tells me that before I came to visit him, he did go to some of his parishioners to see if they wanted to pass anything along to me; he says he got no response.

As we say our goodbyes and I take "Mr. T" back home, he tells me his was sick that morning. I am grateful he still agreed to see me. As "Mr. T" gets out of my car, he turns to me and his final words are: "You know, I really don't know much about bookmobiles." I am relieved for those last words because I realize it wasn't that "Mr. T" didn't want to talk to me; the whole issue just isn't important to him.

Day 5, Wednesday, March 17, 1993

Virginia and Gary ask me if I've ever been to Beck's Mills; they assure me I will be seeing beautiful, pristine parts of Holmes County. Gary has a feeling today might be a "problem" day because the bookmobile has no Zane Grey or Louie L'amour (they're all circulating), and he is sure the kids will be asking.

Marvin R. Hershberger's, TR 188, 9:00-9:20am--

We are driving down the slushy township road and park in front of an old farm house. This particular stop was added to the bookmobile route because this family has a child with MS and is confined to a wheelchair. It results in a quick run with a couple of families who check out a lot of materials in a very short time (two women and one child circulate thirty-five books).

It is here that an Amish patron asks Virginia about the biography section. The old biography titles circulated pretty well, but were well worn and withdrawn from the collection. New biographies were purchased, replacing the old titles. The new biographies are not circulating nearly as well; the Amish woman comments it was the 'feel' of the old books that made them for better reading.

As we ready the bookmobile for our next visit, Gary tells me to look out the back window, down the road to a farm house within a 'stone's throw' of where we are parked. He explains that the bookmobile used to stop at that farm house, but

because of cost and close proximity, they dropped it about a year ago. The three women at that house who heavily used bookmobile service stopped doing so because it was no longer coming to their front door. They were unwilling to walk down the lane for books.

Flat Ridge School (Amish public), CR 600, 9:30-11:45am--

This is an Amish public school, grades 5-8 inclusive. Virginia tells me the teachers do not come on, and that is indeed a rarity if they do.

I observe an uneventful school stop; I have checked out enough materials and helped on enough school stops that I am pretty familiar with what items will be requested, and how the children will behave. The older kids come on first, and are relatively quiet. There is not real heavy reading. I do have an Amish boy come up to me and say, "I like Western books; they are exciting." A lot of the Angel Park All Stars and the American Girls series are checked out.

Amish public school children have considerably more exposure to the ideas of the outside world, and it shows. The students have a four book limit; most are taking half that amount. Two hundred ten books are checked out; 158 juvenile and 52 adult.

Beck's Mills, CR 19, 12:45-1:30pm--

The ride to Beck's Mills is breathtaking. As we take the high hill up the township road, I am afraid that we will get stuck in the mud; Gary laughs at me. At the crest of the hill, I see two farms that have exotic animals; the one farm

is making maple syrup and the steam is billowing out, making the area a bit foggy. We drive into Beck's Mills and park in front of the Beck's Mills General Store.

I am excited about this run as it specifically caters to the adult Amish clientele. Eight women get on the bookmobile; they check out a total of fifty books. Of the fifty titles, twenty-five are adult, and twenty-five are juvenile. Further breaking these numbers down, only one is a nonfiction title (Blackcoats Among the Delaware); the rest are religious/ inspirational fiction.

About five minutes after the ladies are on the bookmobile selecting materials, a gruff, elderly Amish man gets on the bookmobile, approaching Gary. He is not happy because the generator on the bookmobile is making too much noise; he is on the telephone and can't hear a thing. This phone booth (located at the general store) is the only phone in Beck's Mills. Gary shuts down the generator, and we manually check out all of the books. I am most surprised to hear an older Amish lady say, "Hmmm, he could use the phone anytime!"

Walnut Grove School, (parochial), TR 124, 2:00-3:00pm--

Our last stop of the day at this parochial school turns out to be a pick-up of books only. Gary tells me what a "character" the teacher of the school is. This man and his wife run the school, and he is most strict about what the kids read; he thoroughly checks each item a child selects, and discourages anything that doesn't suit him.

"Mr. Y" comes on the bookmobile, seems to know Gary real well, and they strike up a friendly conversation. Somehow or other, the space race was brought up and a lively discussion ensues. "Mr. Y" says: "The only way you'll get the Amish on the moon is if there's a chiropractor and an Aldi's store." It is an odd conversation, but I am pleasantly surprised at "Mr. Y's" sense of humor.

Total day's circulation is 295.

On our way back to Millersburg, the three of us discuss Amish objections to some materials available on the bookmobile. A specific instance occurred recently: An eighth grade Amish girl (in an Amish public school setting) checks out Danielle Steel's Mixed Blessings. The parents are upset, and go to the principal; he in turn contacts Gary initially, then goes to Claudia (outreach librarian/supervisor), and on to Renee (director). Some rearranging of the books is done; the adult fiction section is reshelved in a 'not so obvious area,' with YA books clearly labelled. This allowance is made in recognizing the Amish concerns, yet the adult titles will remain, with the duty/responsibility resting on the individual or teacher to decide what gets checked out.

Objectionable books are occasionally burned, but what more commonly happens is that if an item is checked out that someone doesn't like, the school will quietly remove itself from the bookmobile roster. This happens often in the parochial school setting.

Day 6, Monday, April 5, 1993, 6:00pm

I have dinner with Katie Mast ("it's fine to use my name") in Shreve. Katie says that reading is very important; she developed the love of reading as an adult. She admits to being a slow reader, but reads every night in addition to her Bible and devotional book. Her summer reading gets cut considerably as she is involved in outdoor work.

The types of books she reads are almost exclusively fiction. They "teach a lot, are based on good morals, show the family as a unity and do not have any sex." She gives me examples: authors Bodie Thoene, Corrie ten Boom, Janette Oke, Catherine Marshall, and series like The Mystifying Twins, Corrie Belle Hollister, and Christmas Carol Kaufman." She says she knows that most of this is fiction, but that it is based on fact. She stays away from "violence, sex, and all that jazz"; she seriously reminds me that the book always has to have Christian morals, even if it's "morals at the end, if the characters become Christian at the end of the story."

Katie doesn't use the bookmobile or the library now; she did, though, when she was in school. She buys her books exclusively at area Christian bookstores.

The bishop of her church doesn't tell her what to read; she said she was taught by her parents what to read. Katie says the bishop trusts them that they know what they are to read versus what to stay away from.

Katie tells me she is of the New Order Amish. She wants

me to know that as far as dress codes, her church is not as strict, however in morals, they are very strict. As an example, when two young people date, it is completely a "hands off" situation. "When you are young, you are taught that desire is wrong." She says that the beliefs and morals of the New Order Amish are now being reinstated into some of the Old Order Amish groups in the county. Her straying from the subject of books is valuable and fascinating to me, as it gives a better picture of the Amish mindset. I can clearly see the relationship between the lifelong commitment to these ideals with the exclusion of specific reading materials that might promote non-Amish standards and practices. Before I leave Katie's church that she so lovingly talks of, she says to me, " And Gayle, can you believe it...There are no members in my church by the last name of Yoder...really, that's true!" She and I have a good laugh about that.

She feels very strongly ("absolutely") that if teachers use bookmobile services, they should come on and check to see if "proper books are being checked out, something that is helpful to the child's life---Christ based, uplifting."

Katie freely admits to reading one book in her life that she considered amoral. At the time she was reading it, she thought it was going to be a good book, however the further she read, and abortion popped up, Katie realized this was a book that she didn't want anyone else to see. I ask her if

she did complete the book; Katie says, "Yes, I finished it, then put it in my burn barrel." I asked her if she had purchased it at a Christian bookstore: she thought about that for a while, looked at me and said, "Why No!; I bought it at Walden Books." Seeing the surprise in her eyes showed me the realization of why that book was so bad; she had left the confines of the Christian bookstore environment.

Katie said her parents read some; her Mom only reads the Sugarcreek Budget; her Dad loves to read family histories; his love of genealogy takes him to family record books. That is all he reads.

Along with Katie's previous listing of authors, titles, and subjects, she will read young adult titles. She doesn't like nonfiction much and never buys a book to learn something new. When I tell her how popular westerns are to the students that frequent the bookmobile, she replies, "What is a western?"

As our conversation winds down, I ask her if she gets tired of people asking her questions about her being Amish. She immediately says "no" but says that she does tire of the "terrorists" (her term for tourists) coming into the area and disrupting life. She follows with: "Gayle, I have a great story to tell you. I have a friend that works at Uncle Bert's in Berlin (this is a bulk food/deli that tourists visit). This lady walks into the store, goes up to my friend and says: 'Do you have any Amish meat here?' My friend replies: 'No,

we don't slaughter Amish people here.'" At this point, Katie is doubled over with laughter and I am taken with her sense of humor.

As we say our goodbyes and I am heading to my car, my main thoughts are centered on what a kind, good hearted woman Katie Mast is...that if we all were a little bit more like her, what a better place the world would be. I feel lucky that my research paper topic is allowing me this wonderful learning experience.

Day 7, Wednesday, April 14, 1993

This will be the last entry in my diary; I have peppered my way around Holmes County (see Appendix A) and it has been truly insightful. The parochial schools are letting their kids out for the summer; I am fortunate to have completed my observations in a timely manner. Gary has a surprise for me; following my day's ride on the bookmobile, I will be travelling to Holmesville to visit with Dennis Kline, the fourth to eighth grade teacher at Shady Grove school. He has heard about my project and is eager to speak to me.

Charm School (Amish public), SR 557, 8:45-10:35am--

This is an Amish public school covering grades 1-4. Again I am noticing that the kids are real shy and curious about me. In general, the younger Amish children have been more reserved and backward about a non-familiar face than the older students. It is the first time in my observation that two boys go off the bookmobile without any books. Those kids

that do check out books choose materials largely covering mythology, nature, pet care and horse stories.

I also notice that these children have buttons on their clothing (not straight pins as all the others had), and the girls wear black bonnets (and not the white muslin cap). Virginia tells me that church districts differ in rules associated with clothing; these children are part of the Beechy branch and they are more liberal in their views.

One hundred eighty seven books circulate here; as we are winding down on our visit, a couple of the fourth graders ask where the summer bookmobile stops might be so that they may continue to check out books. I smile; despite all that I'm hearing that summer is work time, there are still children taking time to read.

Locust Lane School (parochial), TR 161, 11:00-11:40am--

This brief stop is at a parochial school; the teacher comes on singing hymns, returning books. School is out for the year.

Jct. TR 369 & TR 371, 12:15-12:45pm--

We are virtually sitting at the intersection of these two township roads. Virginia and Gary lovingly refer to this stop as the "3 Fannies" because three Amish women by the name of Fannie come on and get books. This is another adult Amish run.

A young Amish man comes on first and pleasantly renews my faith in their viewing reading as important. He is returning his wife's books (she is not at home), and has a list of

titles his wife wants to read. He is very friendly, and tells me that his wife love to read so much that the light keeps him up at night, but "that was OK with him." He checks out several religious fiction titles, and as he is leaving the bookmobile, he says to us all with a grin that he "waited to clean out the barn until after the bookmobile came; I didn't want to smell up the place!" What a delight!

The two women patrons take out more religious/ inspirational titles. The one tells me that "one of my biggest fears is the day the bookmobile won't stop here anymore." Nineteen books circulate; 16 adult/3 juvenile.

TR 374 at Atlee Raber's, 1:15-1:45pm--

This is another resident stop, where a couple of families use bookmobile services. I am surprised that Velvet Savage by Katherine Drymon and a couple of Janet Dailey's go out; they're definitely more contemporary titles plus located at an out of the way spot on the bookmobile. I am amazed that three families check out sixty-five books in thirty minutes (33 adult/ 32 juvenile).

East Plains School (parochial), TR 363, 3:00-3:30pm--

At this parochial stop, the teacher returns the books. School is still in session here, but the kids are at another school playing baseball. The young teacher wants to check out books for herself and tells Gary that she will return them to the Berlin branch of the library system. She checks out seventeen books.

On our way back to Millersburg we stop at Troyer Ridge parochial school for a book pick up. It is not on the schedule, but Gary finds out that the school has let out for the year, and it is convenient to stop today to make sure that they get the books back.

The bookmobile is filled with crates of books to check in, clean, evaluate and shelve. As I leave for my Holmesville interview, Virginia and Gary have a lot of work yet to accomplish in getting ready for the next day's run. Today's bookmobile service has a total circulation of 289 books.

It is hard saying goodbye to Gary and Virginia. I have come to love and respect their job. I tell them I want to ride with them again in the fall...on their new, automated bookmobile.

Dennis Kline's residence, CR 329, Shreve, 4:40pm--

I drive to the Shady Grove schoolhouse and Dennis Kline is not there. Fortunately, Gary has given me directions to Dennis' house: Dennis is waiting for me. I sit down: he talks and I listen. He is hoping that perhaps "by talking to me (he knows I am a library director), I will be able to make a difference in the types of materials that libraries order for their readers."

Dennis says reading is very important. "Learning to read is the most important subject that I teach: if you can't read, you can't do much of anything else." As a Christian, he doesn't approve of all the violence and shooting, also he feels that our society is too sexually oriented.

He wants his students to read books on natural history, explorers, geography, world history, and biographies. Fiction should be read in moderation (yet provide a balance), but that it should be clean fiction..."teaching good morals with no filthy language." Dennis doesn't like fiction much because "it doesn't teach children skills." He realizes that kids do like fiction and said that 'a little' of the Hardy Boys, or books by Laura Ingalls Wilder, or Lois Lenski is "OK"; he does want children to "read material that stretches their minds so that as they grow older, they can expand their interests." Dennis mentions that he is an avid library user in Shreve, and has done a lot of ILL requests over the years to enhance his knowledge of various nonfiction subjects. He realizes that he might seem to be an 'anti-reading' person but that indeed, he was not.

Dennis shows me a book called Leah. It was checked out from the bookmobile recently by one of his eighth grade female students. It is published by Herald Press, and is part of a religious series covering Biblical characters.

The girl's parents objected to what they term 'a sexually explicit union' early on in the story. Dennis reads the passages, and is in total agreement with the parents, and contacts Gary on the bookmobile. Gary gives him the address to the Herald Press, and also is in contact with Claudia and Renee at the main library. Dennis intends to write the publisher with his displeasure.

Dennis tells me that this fall he will have a duplicating form for his students to use on bookmobile days. His kids will make a list of the books that they check out, and the form will be sent home for the parent signature. Dennis wants parents to see and make decisions over what their children are reading.

He is totally in favor of the bookmobile, "provided the books can be screened." His philosophy is that "children need guidance in what they choose." Dennis very emphatically states to me that "American moral values are going down the tubes, and that is definitely linked to the books being published: there doesn't seem to be any right or wrong... no set values." He wants to see people living by Biblical principles, getting back to the Bible as the solution. He is afraid "America is not going to do that because we are such a self centered country; all kids see is a breakdown of the family--divorce, remarriage, AIDS."

Dennis tells me that Amish bishops and church leaders mention to their people to "read good books." According to Dennis, "Christians will know what to read, and stay away from anything that is a hindrance to Christian life." Parents need to instill these principles, and can do it more effectively than a teacher ever could.

As our conversation draws to a close, Dennis tells me he feels reading is important over the summer months, particularly for the children in the lower grades: it is not

as critical for the older child, but in either case....

"reading doesn't have to be a chore."

DATA ANALYSIS

Inconsistency of thought was discovered during this researcher's data gathering, depending upon the person speaking or the particular church district the bookmobile serviced.

Role of Bishops

One Amish bishop states that he does indeed tell his people what to read: Katie Mast says that her bishop has never told her what to read...that it has to be something instilled into the young person through her parents. Dennis Kline affirms that same notion. Additionally, one bishop didn't know much about bookmobiles; others viewed it as 'OK,' as long as the materials were continually screened, or 'proofread.'

Nonfiction vs Fiction Circulation

The researcher's preconception that Amish children would only be 'allowed' to read nonfiction titles was not accurate. The fact is that the vast majority of books circulating were fiction titles. Subjects of particular interest include Biblical and non-Biblical fiction, animal stories (particularly dog and horse stories), stories of country and pioneer life, frontier and Civil War stories, westerns and biographies. The Holmes County bookmobile also keeps an

ample supply of fiction and nonfiction titles about the Amish, as well as multiple copies of books authored by Amish.

Amish Parochial and Amish Public School

Major differences were observed between students in the Amish parochial and Amish public school setting. With Amish public school children under the auspices of the East Holmes school district, students are exposed to more ideas. Their reading habits aren't as urgent, their behavior more open and verbal, their needs less demanding. Amish parochial children are quiet and reserved; they use the bookmobile to obtain reading materials for the entire family and it is common to see an Amish parochial student check out a large stack of materials. Reading appetites of these kids is immediate and serious.

Use by Gender

Adult Amish women were observed eager to use bookmobile services. Religious/inspirational fiction were the books most heavily circulated, yet these women would also select materials for the entire family. It is characteristic for families to exchange and read each other's materials obtained from the bookmobile. Therefore, it is not uncommon for a book to end up far from its original check-out point. A minority of adult Amish men use bookmobile or library services; the researcher observed one man only (and he was selecting books for his wife rather than for himself). There is a strong adult clientele of both boys and girls that utilize the bookmobile.

CHAPTER V.

CONCLUSIONS

There is no question that the bookmobile provides a viable service to its Amish clientele. Circulation figures are healthy and solid; there is a fervor that is unparalleled. This researcher firmly believes the success of this service is largely due to the sensitivity and dedication of the bookmobile staff (it is noted that Amish seem to prefer a laid back and relaxed librarian who helps only when needed). The understanding of Amish patron needs is critical.

The seemingly biggest issue facing the Holmes County bookmobile is collection development. Gary and Virginia are extremely sensitive to Amish reading needs and stock the bookmobile with titles they know will circulate and be enjoyed by their clientele. Relatedly, many books that the Amish dearly love are no longer available in print. Crucial future considerations will have to include finding quality substitute materials to replace these beloved titles. Amish are extremely specific about what they choose to read: if the bookmobile does not supply them with the materials they want, bookmobile service for this anomalous group will be defunct.

Past book collection of the Holmes County bookmobile

consisted of withdrawn "castoffs" from the system's branches. Director Croft (with a professional career emphasizing outreach services) has pumped new life into the "rural road warriors." The year 1992 resulted in one half of the collection being weeded, and replaced with new titles. This year will complete the weeding process; with a healthy budget, and the enthusiasm of the bookmobile staff, the future of this service looks bright.

On a personal note, it has been interesting, stimulating, and professionally humbling to have served the Amish. This researcher enjoyed and gained from the scenery as well as the adventures that were encountered along the way. There is a grassroots feeling of sheer involvement; the data gathered began as an overwhelming feat, and ended on a feeling of empowerment. The old, decrepit books that were first observed as horrible ('I can't believe they're on the shelf') evolved into endearing volumes that needed to be remembered and honored for their years of love, devotion and use. The value of bookmobile service to the Amish people is indescribable.

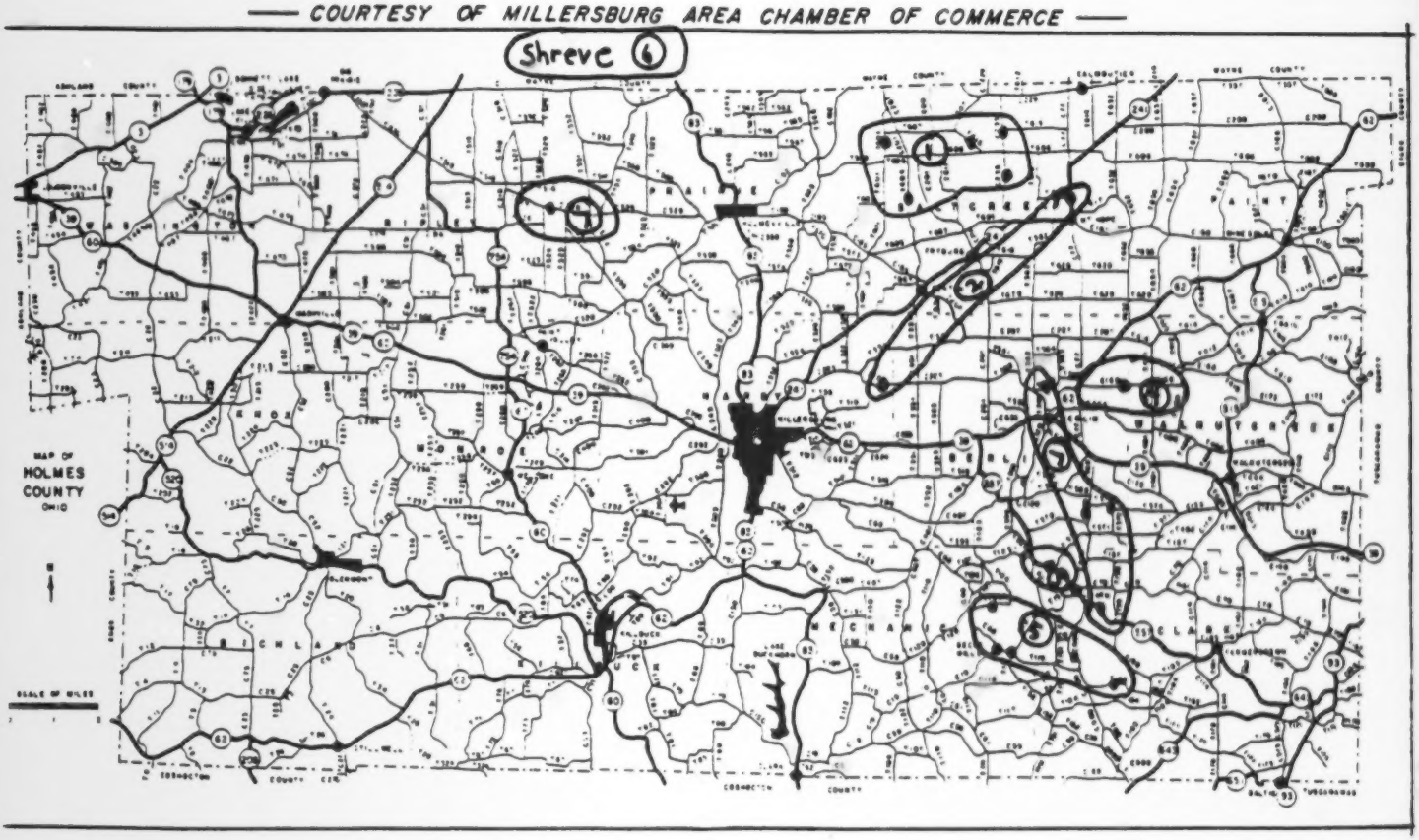
Recommendations for Further Research

This researcher would like to see an investigation that would accurately gather information about the various church districts of the Amish in Holmes County, Ohio. Defining and profiling these branches would enable considerable insight into specific reading patterns and preferences. By determining where particular Amish branches are located, the future researcher could target specific bookmobile runs that would include all of the defined districts.

APPENDIX

APPENDIX A

— COURTESY OF MILLERSBURG AREA CHAMBER OF COMMERCE —



BEST COPY AVAILABLE

APPENDIX B

BOOKMOBILE USER SURVEY

1. FROM THE LIST BELOW, PLEASE INDICATE THE REASON(S) THAT YOU HAVE COME TO THIS BOOKMOBILE TODAY. CIRCLE ALL THAT APPLY.
   - A. I HAVE NO TRANSPORTATION TO GET TO THE TOWN LIBRARY. **30.4%**
   - B. THE BOOKMOBILE IS CONVENIENT FOR ME. **78.2%**
   - C. I CAN DO SHOPPING, ETC. ON THE SAME TRIP. **4.3%**
   - D. I AM ABLE TO MEET MY FRIENDS. **17.4%**
   - E. OTHER. PLEASE SPECIFY. **17.4%**
2. FROM THE LIST BELOW, PLEASE INDICATE THE REASON(S) THAT YOU HAVE COME TO THIS BOOKMOBILE TODAY. CIRCLE ALL THAT APPLY.
   - A. TO COMPLETE A SCHOOL ASSIGNMENT. **0%**
   - B. TO FIND A BOOK TO FIX OR REPAIR THINGS. **13%**
   - C. TO BORROW BOOK(S) FOR MYSELF. **65.2%**
   - D. I AM UNEMPLOYED AND HAVE THE TIME. **26%**
   - E. TO BRUSH UP ON MY READING. **26%**
   - F. TO LOOK FOR NEW JOB POSSIBILITIES. **0%**
   - G. TO OBTAIN SPECIFICALLY REQUESTED MATERIALS. **8.6%**
   - H. I AM USING THE BOOKMOBILE BECAUSE OF FINANCIAL NEED. **4.3%**
   - I. TO BRING CHILD(REN) FOR PROGRAMS OR TO BORROW BOOKS. **21.7%**
   - J. TO BORROW BOOKS FOR SOMEONE ELSE. **34%**
   - K. OTHER. PLEASE SPECIFY. **4.3%**
3. WHAT ARE THE REASONS THAT YOU READ BOOKS FROM THIS BOOKMOBILE PLEASE CIRCLE ALL THAT APPLY.
   - A. FOR GENERAL KNOWLEDGE. **26%**
   - B. FOR PLEASURE/RELAXATION. **78.2%**
   - C. TO GAIN SPECIFIC KNOWLEDGE FOR WORK/CAREER. **4.3%**
   - D. TO MEET EDUCATIONAL REQUIREMENTS. **4.3%**
   - E. FOR SPIRITUAL REASONS. **26%**
4. HOW OFTEN DO YOU USE THE BOOKMOBILE AT THIS STOP? CIRCLE ANSWER.
   - A. EVERY TIME IT MAKES A STOP. **65.2%**
   - B. MOST TIMES IT MAKES A STOP. **30.4%**
   - C. ONLY OCCASIONALLY. **8.6%**

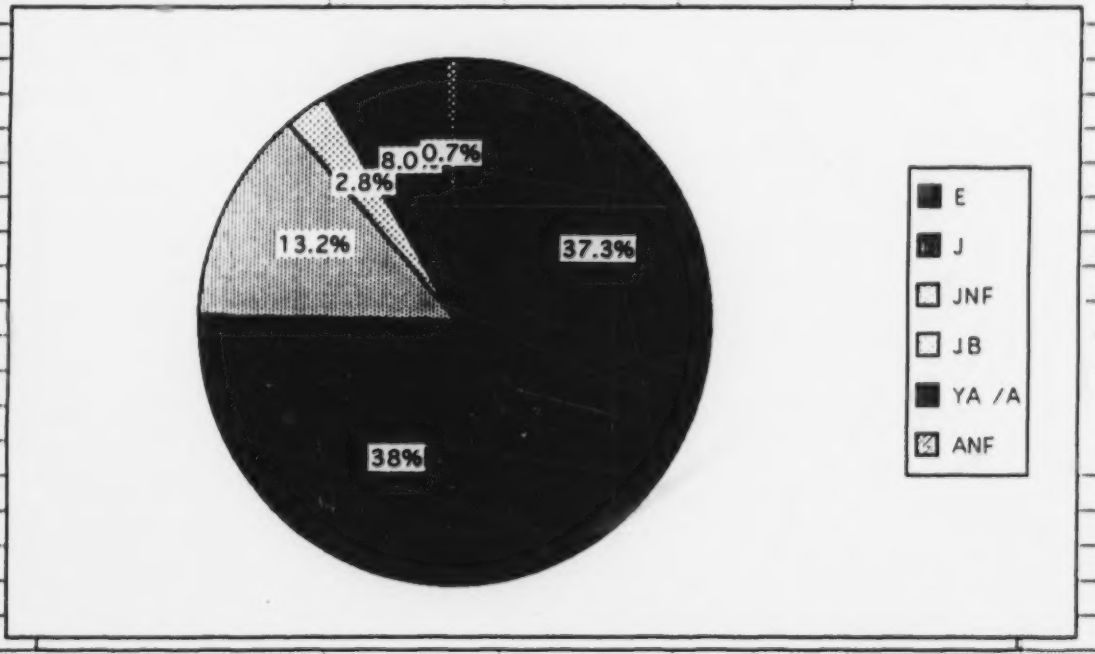
5. IN ADDITION TO THE BOOKMOBILE, WITHIN THE LAST YEAR, DID YOU BORROW BOOKS OR USE OTHER SERVICES AT THE TOWN LIBRARY?
   A. YES. 13%
   B. NO. 78.2%
   C. DOES NOT APPLY. 14.3%
6. HOW FAR DO YOU LIVE FROM THIS BOOKMOBILE STOP? PLEASE SPECIFY.
   A. LESS THAN 1 MILE. 78.2%
   B. 1-4 MILES. 13%
   C. MORE THAN 5 MILES. 0%
   D. NO RESPONSE. 8.6%
7. HOW FAR DO YOU LIVE FROM THE TOWN LIBRARY? PLEASE SPECIFY.
   A. LESS THAN 1 MILE. 4.3%
   B. 1-4 MILES. 13%
   C. MORE THAN 5 MILES. 52.1%
   D. NO RESPONSE. 30.4%
8. HOW DOES ACCESS TO THE BOOKMOBILE AFFECT YOUR LIFE OR THOSE IN YOUR HOUSEHOLD? CIRCLE ALL THAT APPLY.
   A. IT HAS LITTLE IMPACT. 13%
   B. IT HAS MADE MY LIFE BETTER. 26%
   C. IT HAS IMPROVED MY JOB POSSIBILITIES. 4.3%
   D. IT HAS IMPROVED MY CHILD'S LEARNING. 39.1%
   E. IT HAS PROVIDED ME OPPORTUNITIES THAT I WOULD NOT HAVE HAD. 26%
   F. OTHER PLEAS SPECIFY. 13%
9. IF THE SERVICES (BOOKS, PERSONAL ASSISTANCE, ETC) THAT YOU OBTAINED TODAY WERE TRANSLATED INTO A DOLLAR AMOUNT, HOW MUCH VALUE DO YOU THINK YOU RECEIVED? CIRCLE ANSWER.
   A. LESS THAN $5.00. 8.6%
   B. $5.00-$9.99. 0%
   C. $10.00-$14.99. 17.4%
   D. $15.00-$19.99. 17.4%
   E. MORE THAN $20.00. 30.4%
   F. NO RESPONSE. 26%

10. MY OCCUPATION IS....PLEASE SPECIFY.
    A. UNEMPLOYED. **4.3%**
    B. UNSKILLED. **8.6%**
    C. HOUSEWIFE. **56.5%**
    D. RETIRED. **4.3%**
    E. SKILLED. **13%**
11. MY AGE IS: (CIRCLE ONE)
    A. 17-26 **26%**
    B. 27-36 **34.7%**
    C. 37-46 **21.7%**
    D. 47-56 **8.6%**
    E. OVER 56 **8.6%**
12. PLEASE INDICATE YOUR GENDER.
    A. MALE. **26%**
    B. FEMALE. **73.9%**

Data from
Clarion University of PA.
1991 Bookmobile user
survey (These are
local results)

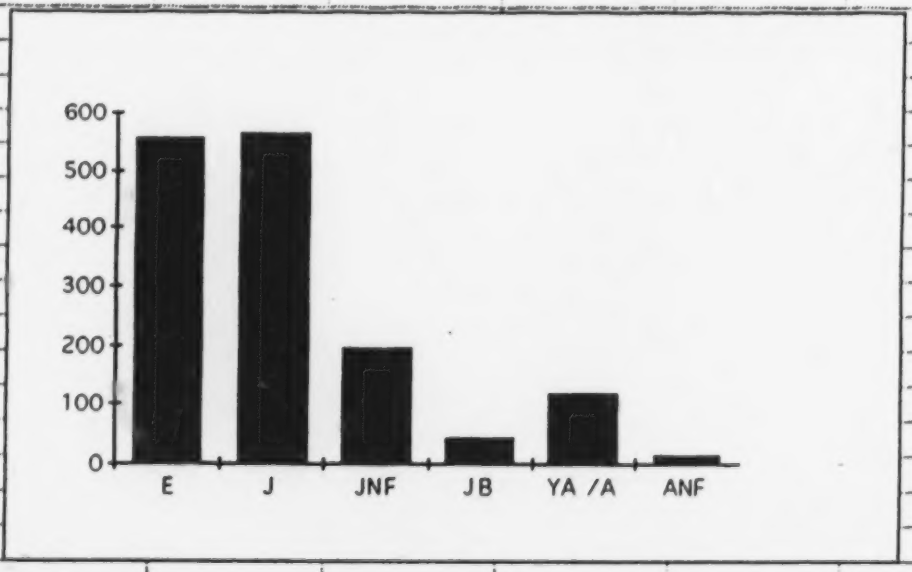
APPENDIX C

	A	B	C	D	E	F	G
1		E BOOKS	J BOOKS	JNF BOOKS	JB BOOKS	YA/A FIC	ANF
2							
3	PUBLIC SCHOOL	213	117	117	8	25	4
4							
5							
6	AMISH PUBLIC	227	213	44	10	15	3
7							
8							
9	PAROCHIAL	115	234	35	23	79	4
10							
11	TOTAL	555	564	196	41	119	11
12		E	J	JNF	JB	YA /A	ANF
13	1486	37.35%	37.95%	13.19%	2.76%	8.01%	0.74%



APPENDIX C

	A	B	C	D	E	F	G	H
1		E BOOKS	J BOOKS	JNF BOOKS	JB BOOKS	YA/A FIC	ANF	
2								
3	PUBLIC SCHOOL	213	117	117	8	25	4	
4								
5								
6	AMISH PUBLIC	227	213	44	10	15	3	
7								
8								
9	PAROCHIAL	115	234	35	23	79	4	
10		E	J	JNF	JB	YA /A	ANF	
11	TOTAL	555	564	196	41	119	11	
12								
13	1486	37.35%	37.95%	13.19%	2.76%	8.01%	0.74%	
14								
15								
16								
17								
18								
19								
20								
21								
22								
23								
24								
25								
26								
27								
28								
29								
30								
31								



57

ENDNOTES

1. John A. Hostetler, Amish Life (Scottdale, PA: Herald Press, 1967), 4.

2. Elizabeth Burns, "Old Order Amish, Their Reading Habits, the Types of Reading Materials Read, and the Sources for these Materials," MLS research paper, Kent State University, 1991, 6.

3. John A. Hostetler, Amish Life, 8.

4. John A. Hostetler, Amish Society (Baltimore, Maryland: John Hopkins Press, 1963), 11.

5. Merle Good, Who are the Amish? (Intercourse, PA: Good Books, 1985), 85.

6. Levi Miller, Our People: The Amish and Mennonites of Ohio (Scottdale, PA: Herald Press, 1983), 27.

7. John A. Hostetler, Amish Roots: A Treasury of History, Wisdom, and Lore (Baltimore, Maryland: John Hopkins University Press, 1989), 131.

8. Jerome K. Miller and William Aguilar, "Public Library Use by Members of Old Order Amish Faith," RQ 23 (Spring 1984): 322.

9. Bert R. Boyce and Judith I. Boyce, "Bookmobile and Adult Services," in Adult Services: An Enduring Focus for Public Libraries, eds. Kathleen M. Heim and Danny P. Wallace, (Chicago: ALA, 1990), 314.

10. Ibid., 315.

11. Carol Hole, "Scheduling Mobile Services," in The Book Stops Here: New Directions in Bookmobile Service, ed. Catherine Suyak Alloway, (Metuchen, N.J.: Scarecrow, 1990), 83-84.

12. Diana Berry, "Creativity and Mobile Services," in The Book Stops Here: New Directions in Bookmobile Service, ed. Catherine Suyak Alloway, (Metuchen, N.J.: Scarecrow, 1990), 256.

13. Ed Klee, "Unsung Heroes: Rural Bookmobile Librarians," in The Book Stops Here: New Directions in Bookmobile Service, ed. Catherine Suyak Alloway, (Metuchen, N.J.: Scarecrow, 1990), 39.

14. Francis Eleanor Brown, Bookmobile and Bookmobile Service (Metuchen, N.J.: Scarecrow, 1967), 39.

15. Irma M. Walker, "The Book Peddlar Glorified," Public Libraries 25 (Feburary 1920): 55.

16. Ibid., 58.

17. Ibid., 61.

18. John J. Philip, "No Bits, No Bytes, But Plenty of Library Service: Bookmobiles in Ohio," Ohio Library Association Bulletin 55 (July 1985), 28.

19. Bernard Vavrek, "Rural Warriors," Library Journal 63 (March 1, 1990): 56.

20. Katy Miller, "The Amish Reader," Show-Me Libraries. December 1986, 11.

21. Ibid., 9.

22. Eva Greenburg, "The Amish and Libraries: Changes and Reawakenings," Ohio Library Association Bulletin 56 (July 1986), 12.

23. Ibid., 13.

24. Katy Miller, "The Amish Reader," Show-Me Libraries. December 1986, 11.

25. Ibid., 12.

26. Eva Greenburg, "The Amish and Libraries: Changes and Reawakenings," Ohio Library Association Bulletin 56 (July 1986), 13.

BIBLIOGRAPHY

Alloway, Catherine Suyak, ed. The Book Stops Here: New Directions in Bookmobile Service. Metuchen, N.J.: Scarecrow, 1990.

_____. "On the Road with Online: The Online Bookmobile." Wilson Library Bulletin 66 (May 1992): 43-45.

Andros, Peter J. "I Was a Bookmobile Outlaw." Wilson Library Bulletin 66 (May 1992): 48-49.

Boyce, Bert R. and Judith I. Boyce. "Bookmobile and Adult Services." in Adult Services: An Enduring Focus for Public Libraries, eds. Kathleen M. Heim and Danny P. Wallace, Chicago: American Library Association, 1990, 314-326.

Brown, Eleanor Francis. Bookmobiles and Bookmobile Service. Metuchen, N.J.: Scarecrow, 1967.

Burns, Elizabeth. "Old Order Amish, Their Reading Habits, the Types of Materials Read, and the Sources for these Materials." MLS diss., Kent State University, 1991.

Good, Merle. Who are the Amish? Intercourse, PA: Good Books, 1985.

Greenberg, Eva. "The Amish and Libraries: Changes and Reawakening." Ohio Library Association Bulletin 56 (July 1986): 10-13.

Hostetler, John A. Amish Life. Scottdale, PA: Herald Press, 1983.

_____. Amish Roots: A Treasury of History, Wisdom, and Lore. Baltimore, Maryland: John Hopkins University Press, 1989.

_____. Amish Society. Baltimore, Maryland: John Hopkins Press, 1983.

Jones, Margaret Anne. "Reading Among the Amish." Wilson Library Bulletin22 (February 1948): 450.

Miller, Jerome K. and William Aguilar. "Public Library Use by Members of the Old Order Amish Faith." RQ 23 (Spring 1984): 322-326.

Miller, Katy. "The Amish Reader." Show-Me Libraries. December 1986, 9-12.

Miller, Levi. Our People: Amish and Mennonites of Ohio. Scottdale, PA: Herald Press, 1983.

Philip, John J. "No Bits, No Bytes, but Plenty of Library Service: Bookmobiles in Ohio." Ohio Library Association Bulletin 55 (July 1985): 20-22.

_____. "The State of the Art of Bookmobile Service." Wilson Library Bulletin 66 (May 1992): 31-34.

Pratt, Mary Lou. "A Bookmobile Driver's Story." Wilson Library Bulletin 66 (May 1992): 46-47.

Topping, Russ and Carol Hole. "How to Buy a Bookmobile." Wilson Library Bulletin 66 (May 1992): 38-42.

Vavrek, Bernard. "Asking the Clients: Results of a National Bookmbile Survey." Wilson Library Bulletin 66 (May 1992): 35-37.

_____. "Rural Road Warriors." Library Journal 63 (March 1, 1990): 56-57.

Walker, Irma M. "The Book Peddler Glorified." Public Libraries 25 (February 1920: 55-61.